THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Behold, God is my salvation: I will trust, and not be afraid: for the Lord Jehovah is my strength and my song: he also is become my salvation" (ISAIAH 12: 2).

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RELIGIOUS OBLIGATIONS.

"WHAT do ye more than others?" This question was put by our Lord to His audience, when preaching His Sermon on the Mount, and may well lead Christian men and women into a train of introspection and self-examination.

It is evident from the question that our Savior intended to imply that His followers would be expected to adopt a very different line of conduct to that of the careless world around them, for He had only just told them that, unless their righteousness exceeded that of the Scribes and Pharisees, they should in no case enter into the kingdom of heaven (Matt. 5: 20). So far as men could judge, the religious punctiliousness of these Scribes and Pharisees would seem to have been commendable; consequently, it would be both instructive and advantageous to ascertain what it was that was so lacking in their religious lives as to merit the condemnation of our Lord, and also what is the standard of character and conduct to which He would have His followers attain, so as to distinguish them from those by whom they are daily surrounded.

The tribe of Judah, to which the Jews belonged, was a part of the house of Israel, a nation which the Almighty had chosen to Himself, and to whom, according to the Apostle Paul, had been committed the oracles of God (Rom. 3: 2), and to whom also pertained the adoption, the glory, the covenants, the giving of the law, the service of God, and the promises (Rom. 9: 4). The divine laws had been given to this people through their inspired leader, Moses, for their instruction and guidance, and, at the time of our Lord's visit to the Jews, they were being fully observed, so far, at least, as their outward ceremonies and austerities were concerned.

The Jewish people venerated the Sabbath day, regularly attending its religious services, and never omitting the offering of those sacrifices that the law of Moses had imposed upon them. They strictly kept the law of tithing, even to the tenth part of such common herbs as mint, anise, and cummin. They invariably washed their hands, when sitting down to meat, and carefully avoided anything that was considered defiling. They never neglected the duty of prayer, always giving considerable time to their devotions; while they frequently fasted, and regularly gave alms to the poor. Here, then, was a people who would seem to have most diligently performed their religious obligations and responsibilities, and yet our Lord saw fit to take very grave exception to their righteousness.

It could not have been for their strict observance of religious duties that He found fault, because these duties had been enjoined upon them by the law of Moses. To keep the Sabbath holy, was a divine command, even from the time when Moses received the two tables of stone from the hand of God on Mount Sinai. By prayer, heaven becomes linked to earth, and man is brought into communion with God; and it was Jesus himself who set the example to men, by not only treading the path of prayer continually, but by teaching them to do the same. Tithing was a very ancient institution, and was ordained by Moses under the law, some fifteen hundred years before the days of our Savior (Lev. 27: 30); while we know that about four hundred years even previous to that time, Abraham had paid tithes to Melchizedek, King of Salem. That the paying of tithes was a law of God is evident from passages in the books of Leviticus, Numbers, Deuteronomy, Nehemiah, Amos, and Malachi; while Cruden, in his Concordance of the Bible, notes the fact that even the most barbarous nations, and the heathen Greeks and Romans used to dedicate their tithes to their gods. Fasting has been the practice of many nations, especially in times of mourning and sorrow. Our Lord Himself fasted while on earth, and, on the occasion on which His disciples failed to cast out a devil from a lunatic boy, He told them that their failure was due to their want of faith, adding, "Howbeit this kind goeth not forth but by prayer and fasting" (Matt. 17: 21). Alms-giving has ever been of universal practice, and very commendable in the sight of the Almighty. Throughout His ministry our Lord encouraged this act of assisting the needy, and especially commended the poor widow who had cast into the treasury her two mites, because, while the rich had cast in of their abundance, she had cast in of her want, even all her living (Mark 12: 44).

What then could have been the cause of our Lord's condemnation of these Jews of his time? Nothing less than that which renders all righteous duties and observances both farcical and hypocritical, namely, a want of sincerity and heart. The Scribes

and Pharisees were lacking in love to God and in a readiness to do His will, the main end and aim of their religion being a desire to be regarded as men living in the odor of sanctity, and therefore worthy of the admiration and esteem of all others. Their ideas of holiness did not go beyond a mere ritual purity, for they were quite devoid of any real inward piety whatever. Their observance of the Sabbath day, and of the various external ceremonies of their religion were only formal, "for they loved the praise of men more than the praise of God" (John 12: 43). They made long prayers for a pretence (Matt. 23: 14), using vain repetitions, and standing in the synagogues and corners of the streets to be seen of men (Matt. 6: 5-7). They disfigured their faces that they might appear unto men to fast (Matt. 6: 16). They sounded a trumpet before them in the synagogues and streets, when giving alms, so that men might see and praise them (Matt. 6: 2). They paid their tithing strictly, but our Lord told them that they had omitted the weightier matters of the law, judgment, mercy, and faith, and He added—"these ought ye to have done, and not to leave the other undone" (Matt. 23: 23). Thus they honored God with their lips (and outward actions), but their hearts were far from Him (Matt. 7: 6), all their religious duties being performed merely for the sake of appearance, and of the good opinion of those around them.

Such, then, was the righteousness of these Scribes and Pharisees, who had mistaken the form of religion for the substance, and He who knew what was in man, and who Himself is to be the final judge of all, at once put His finger down upon the very blots that stained it. We also have to deal with this same unerring and righteous judge, and should, therefore, make it certain, while we have the time and opportunity, that our own righteousness is not open to the same condemnation as theirs, for we have our Lord's own words that, unless this is the case, we must not indulge in the hope that any admission into the kingdom of heaven will be secured to us. It would be the extreme of folly to lay to our souls the flattering unction that all is well with us, if we have not attained to something of that higher righteousness that is demanded of us, or to cry peace to ourselves when there is no peace.

The following very appropriate and instructive remarks of Dr. J. B. Sumner, formerly Bishop of Chester, in respect to this insufficient and unsatisfactory righteousness of the Scribes and Pharisees, may be here quoted with advantage. "The Pharisees were condemned because they observed the Sabbath for form's sake alone. What will become of those who do not remember the Sabbath day to keep it holy? The Pharisees were condemned because they fasted, not to mortify the flesh and the deeds of the body, but to be admired of men. What will become of those who never deny themselves anything, and think it no duty to restrain their appetites? The Pharisees were condemned because for a show they made long prayers. What will be the end of those who

never pray at all?" The veneration of the Sabbath, fasting, and prayer (public, private, and family), are all obligations imposed upon the followers of Christ, and are very powerful means of grace, provided, of course, that such exercises of religion are called forth by motives to do right and to please God, and by a desire to love and serve Him fully. The divine command to keep the Sabbath day holy is also accompanied with blessings to those who observe that law. The inspired prophet says: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it" (Isaiah 58: 13, 14).

There is much wisdom in the warning of St. Paul that, if we would judge ourselves, we should not be judged (I. Cor. 11: 31). If in the course of our introspection, we should find that our religious duties are too often cold or unmeaning, and that we are more apt to offer the worship of our lips than that of our hearts, let us remember that all such half-hearted service can never satisfy our Maker, who calls upon us to worship Him in spirit and in truth (John 4: 24), and demands the service of our whole beings. Our own lives too, should be an indication to each one of us, as to how far we, as Christian men and women, have succeeded towards the attainment of that standard of excellence that will open to us the kingdom of heaven. If we find nothing in our lives that can distinguish us from the cold, self-seeking, and pleasure-loving world around us, our righteousness can scarcely be looked upon as in any sense exceeding that of the Scribes and Pharisees, which called down so terrible a condemnation from the lips of our Lord. "What do ye more than others?" is the direct question of our Savior to each one of His followers individually. Let us search and prove ourselves, and see if we be truly in the faith, lest we be found wanting, and amongst those to whom, according to our Lord, it shall hereafter be said, "Depart from me, I never knew you" (Matt. 7: 23).

Jersey. R. M. B. T.

"BRETHREN, do we realize that we are not only seeking for a crown of eternal life in a glorious resurrection, but that the destinies of the world depend upon our course, our actions, and our conduct in life? What are we sent forth to preach the gospel for? To save the meek: but to the proud, the haughty, and high-minded, we are not sent. Jesus came not to call the righteous, but sinners to repentance."—ORSON HYDE.

A TESTIMONY.

My mind reverts to the time when thousands of honest souls were driven from their homes, because they worshiped God according to the dictates of their own conscience. How well do I remember sitting by the fireside, listening to my father reading from the papers, of those true and stanuch followers of the great Nazarene being driven out into the world. My parents' eyes filled with tears of sympathy for those dear ones that were undergoing such trials and hardships, many suffering death. I was not old enough to understand why they should shed tears; yet, it seemed to have a lasting effect upon me.

My parents were stanuch Baptists, so I was brought up in their faith. I remained a member of that church for many years, believing it to be, as it professed, the true church of Christ.

Several years later, when my youngest son reached the age of twenty, he met with a very serious accident, rending his lungs, and he died two years later. Shortly after his death, I returned one day from visiting a friend and found a gospel tract, which had been left during my absence. In reading the tract, I found the words of our Savior to Nicodemus (John 3: 5), "Except a man be born of the water and of the Spirit, he cannot enter the kingdom of God."

My son had never been baptized. I had always been taught that the dead went direct to heaven, or direct to hell. I knew from the words of the Savior that my son could not go to heaven, because he had never received baptism, and from the teaching I had received—that departed spirits go direct to either heaven or hell—there was, to my mind, no alternative—he had gone to hell. This thought was very saddening to me, so for consolation and advice I went to my minister. I gave him the tract and pointed out the verse (John 3: 5). He told me to pay no regard to the teachings contained in the tract, and that my son was saved. This answer comforted me, and appeased my longing for the truth for a time. That evening the minister exhibited the tract I had given him before his congregation, and told the people not to accept such leaflets, as the teachings were "damnable heresies."

Two years later another tract was brought to my door by a young man. Thinking I was saved by being baptized, I again asked about my son. But the young man, as did the Apostle Paul on one occasion (Acts 19: 3), asked me unto whose baptism I was baptized. Then arose the question of authority, which he explained to me, and proved that it is necessary to have the ordinances of the gospel performed by one having authority from God.

The question of authority was a new thought to me, and was the incentive that led me to an earnest and prayerful search for the true plan of salvation. The hymn, "O my Father," was being

sung when, for the first time, I entered a Latter-day Saints' meeting. Oh, how that song thrilled me! I knew then that I had, after many years' searching, found the true Church of Christ. After investigating for nearly two years, I was baptized by one having authority from God to preach the gospel and administer the ordinances thereof.

Since becoming a member of the Church of Jesus Christ of Latter-day Saints I have suffered persecution, poverty, bereavements, and sickness, but through all the Lord has been my strength and support, and I praise His name for the many blessings and mercies He has bestowed upon me. And now, in my seventieth year, I stand a living monument to the power of faith and prayer. For more than three years I was confined to my bed, practically helpless. The doctors said it was impossible for me to live; and yet to-day I am alive, and blessed with health and strength sufficient to enable me to care for my home. I testify that through the prayers of faith, and by the power of the Lord, I was healed and raised from my bed of affliction. Through all trials and afflictions the words of the prophet Job, "Though he slay me, yet will I praise him," have been a source of comfort and strength to me.

I bear you my humble testimony that the gospel as taught by the Latter-day Saints is true; that Joseph Smith was, and is, a prophet of the living God, chosen to teach the gospel in its fulness in this last dispensation. I thank my Father in heaven for being privileged to live in this day and age of the world, when He has again spoken from the heavens and revealed His mind and will to His chosen servants. May we ever be found on the watch-tower, with our lamps trimmed, ready to meet the Bridegroom!

Ipswich. ELIZABETH DOWNING.

"SOME are in the habit of talking about their neighbors, of vending stories that they know nothing about, only that Aunt Sally said that Cousin Fanny told Aunt Betsy that Old Aunt Ruth said something or other, or somebody had had a dream; and by the time the story or dream reaches you, it has assumed the semblance of a fact, and you are very foolishly spending your time in talking about things that amount to nothing, or that you have no concern with. A report is started that such a one has done wrong, and, by the time it has gone its round, has become anointed with the salve of the backbiter and talebearer—become endowed with their spirit. * * * Let the Father reveal to you that the person you are thinking or talking about is actually wrong. Traduce no person. When you know what right is, and are capable of correcting a person that is wrong, then it is time enough for you to judge."—BRIGHAM YOUNG, in *Journal of Discourses.*

STATISTICAL REPORT OF THE BRITISH MISSION.

FOR THE YEAR ENDING DECEMBER 25TH, 1916.

Conferences.	Conference Presidents.	Missionaries.					Local Priesthood.					Members.	Children under 8 years old.	Total No. of Souls.	Baptized.	Excommunicated.	Died	Answered Calls While Tracting.	Invitations In While Tracting.	Gospel Conversations	Tracts Distributed.	Copies of Book of Mormon Distributed.	Other Stand'd Church Works Distributed.	Meetings Held.
		Apostle	H. Priests	Seventies.	Elders	Ladies	H. Priests	Elders.	Priests	Teachers.	Deacons.													
Birmingham...	James Laird.....			2	2			14	20	16	21	647	170	888	20		7	12743	56	3966	50794	28	34	334
Bristol	Peter E. Johnson			3	1			19	9	5	12	278	78	401	16		6	19039	54	1729	40812	18	16	313
Hull	Wm. D. Lewis...		1	1	2			9	17	6	7	262	42	343	20		2	13188	134	4592	50815	22	57	1079
Irish	G. Brooks, Jr....			2	2			15	8	2	7	242	55	329	13		3	14300	520	2399	35509	48	20	315
Leeds	E. J. Robinson...			2	3			19	18	25	59	760	160	1041	64		5	18550	98	4310	58435	41	53	759
Liverpool	P. M. Condie....			3	1			12	26	10	25	576	129	778	29	4	8	35838	246	4530	125273	26	11	721
London	J. G. McKay.....			4	1		1	28	29	8	27	822	142	1057	36		6	16981	63	2944	50601	90	51	870
Manchester ...	Israel C. Barlow.		1	3				21	28	9	25	570	60	713	18		6	9495	101	3531	35228	33	33	483
Newcastle	Jonathan Hunt..			3	3			12	20	19	46	440	176	713	34	1	4	12387	83	1727	39941	14	27	1071
Norwich	F. M. Skinner ...			2	2			9	14	3	2	174	20	222	11		2	3649	214	1891	26130	36	31	834
Nottingham ...	John D. Hooper			3	1			24	22	13	22	310	74	465	22		4	9097	265	2417	19905	16	9	979
Scottish	G. A. Simkins....			4				21	10	6	24	483	166	710	11	1	4	55053	184	3826	80010	18	20	276
Sheffield	John Holmes.....			4				13	14	8	11	323	64	433	3		2	12139	236	2216	52315	22	15	384
L'pool Office...		1	2		1	1																		
	Totals	1	4	36	19	1	1	216	235	130	288	5887	1336	8093	297	6	59	282459	2254	40078	665768	412	377	8418

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 1, 1917.

EDITORIAL.

IN THE NAME OF HUMANITY.

THE almost universal protest that has been registered against the forcible removal of the inhabitants of invaded territory to various parts of foreign countries, in order to supply needed labor, is one bright spot in the dark pall that has fallen upon a war-stricken world. It proves that the idea of brotherhood is not effaced from the human mind, but that it is still so deeply impressed as to demand recognition, notwithstanding the all-absorbing events that are transpiring.

Among the notable expressions of sympathy recorded are the addresses delivered and resolutions passed by a meeting of three thousand distinguished American citizens, held not long ago in Carnegie Hall, New York. Among the speakers were Elihu Root, former Secretary of State; the Right Rev. Thomas Frank Gailor, Episcopal Bishop of Tennessee; Alton B. Parker, and the Rev. Dr. William T. Manning; and letters were read from Col. Roosevelt, Joseph H. Choate, and others. Mr. Root spoke with characteristic earnestness. He declared that the law violated by such deportations was "our law"—meaning the law of civilization and humanity—and then added:

"We have a right to have it observed, and it is our duty to our children and to our country, that we shall not remain silent in the face of open, flagrant, contemptuous disregard and violation of it."

The ex-Secretary of State went on to say that the enslavement of prisoners of war was a standard of conduct permitted in Roman times, and that the world, apparently, had gone back to barbarous days. He continued:

"And mark this, the new standard, or rather the return to the old standard of barbarism, will not stop with the poor people of Belgium. It will be here. Not perhaps for you and me, but for our children it will be here."

Mr. Root argued that the United States could do more by exerting the full power of public opinion than by resorting to its armed forces. When he demanded to know, "Are we sunk in comfort, in luxury, in self-satisfaction, that we have lost the old spirit of American freedom?" there were cries of, "No, no, no," from all parts of the house.

The protests against the wholesale deportation were founded on four facts: first, that it was slavery; secondly, that it was inhumane; thirdly, that it was a violation of The Hagne Convention and international law; fourth, that it was a crime against civilization. It has not been done for ages. It has sent a thrill of horror through the world, It has been accompanied by all those scenes that used to be witnessed at the slave markets before the Civil War. Men by the thousands have been torn from their wives and children. Some of the scenes, as described by witnesses, were cruel beyond all description. Not only were the men brutally treated, but wives and little children hung upon the necks of husbands and fathers ruthlessly torn away from them.

In many quarters of the neutral world equally earnest protests have been registered, not in a partisan spirit, but entirely in the interests of humanity.

We refer to this universal condemnation of a practice which, in the early stages of history, was common in war time, and which was then accepted without even pity for the victims, merely for the purpose of calling attention to the advancement of the world, in this respect, from the position it occupied when rulers invariably carried a portion of the vanquished nations into captivity. The spirit of the gospel of Jesus Christ has brought about this change for the better in our day. For even though the Prophet Joseph is not generally accepted as a messenger of God, the grand principles of truth regarding the Fatherhood of God and the Brotherhood of man, which he proclaimed, are slowly but surely penetrating the thought of the world, transforming customs and habits, and making an impression upon both public and private conduct. His life and death were not in vain. The existence of the Church in the world is not without influence for good. The testimony of the elders and saints among the nations of the earth is a regenerating force slowly preparing mankind for the general acceptance of the rule of the Prince of Peace. That is what such protests mean; for before the influence of the Church was felt in the world, slavery was quite generally recognized as a legitimate industrial institution, and even clergymen defended it in their pulpits as a blessing to the human race. Verily, the world does move, and it is the gospel of Jesus Christ that is the moving force. It is the faithful Latter-day Saints who, as the "salt of the earth," preserve it from total corruption. It is the truth which they teach and practice, that, like a leaven, is penetrating the whole mass.

In this connection we would also call attention to another fact, and that is this, that it is to very little purpose to protest against the sufferings inflicted upon non-combatants by war, as long as war itself is recognized as legitimate. The protests should be registered against war, as such. For years friends of peace have put forth every effort to make "civilized" rules of warfare; to

deprive conflicts between nations of the barbarities that always attended them in former ages; to limit destruction; to care for the wounded, and to safeguard the rights of non-combatants. But this has all been futile. Agreements have been torn to pieces, and the world has been compelled to witness a recurrence of the awful scenes that make the history of former ages hideous. But such is war. There is no "civilized" war. If we want to cleanse the earth from slavery, from the murder of innocents, from poison gas, and from the innumerable evils of warfare, we must abolish war itself.

And that is what the gospel of Jesus Christ aims at, and what it will accomplish. It is a message of peace to the world. It teaches us that there is a more excellent way than violence, by which to settle all disputes. In 1833, when a law-defying mob was about to drive the Church from Jackson County, Mo., the Lord, in a Revelation, said to the Saints: "Renounce war and proclaim peace" (Doc. and Cov. 98: 16). That was a trying time to the people of God, but their duty, as the representatives of the kingdom of God, the kingdom of peace, was clear. In the same Revelation the Lord explained the law of war. That law, as given to the ancient people of God, briefly stated, was that no war was justifiable except God commanded it, and that He would not give His consent unless the nation attacked had exerted itself to the utmost to maintain peace. The Lord says, "This is the law that I gave unto mine ancients, that they should not go out to battle against any nation, kindred, tongue, or people, save I, the Lord, commanded them. And if any nation, tongue, or people, should proclaim war against them, they should first lift a standard of peace unto that people, nation, or tongue; and if that people did not accept the offering of peace, neither the second nor the third time, they should bring these testimonies before the Lord; then I, the Lord, would give unto them a commandment, and justify them in going out to battle against that nation, tongue, or people, and I, the Lord, would fight their battles" (Doc. and Cov. Sec. 98: 33-37). This is God's Law of War. It is the Law of the Gospel. It is evident that when the time comes that the nations shall accept the principles embodied in this law, warfare will be ended. It prohibits aggressive wars, and when they are abolished, there will be no need for defensive wars.

At present wars are sometimes unavoidable, for there is no universally accepted authority to interpret international agreements and to enforce them, and every good citizen must support his own government in its endeavors for the maintenance of the interests of the State. At the same time, we must look forward to that golden age when no one shall desire to injure his neighbor, but all shall desire to live in peace together under just laws. To labor and to pray for the coming of that era among men, is the mission of the Church of Jesus Christ of Latter-day Saints. It

will come when men accept the truth, and govern their conduct, in public and private, in accordance with laws of righteousness.

J. M. S.

A TRUE PRINCIPLE TAUGHT.

WHILE at my work in the coal mine one day, I saw a piece of paper, which proved to be part of the *Umpire*, and to my surprise there was an article in it concerning the "Mormons."

The article went on to say that the scandalous feature of the "Mormon" campaign is that it is being conducted at a time when fathers and brothers and lovers are absent on army service, etc. Before the war, they used to say that the elders went to the back doors of the people's homes while the men were at work, but I see they have the war to blame it on now.

If these people, that are fighting against the Church, would only stop to consider the doctrines that our Lord and Savior and His Apostles taught in the meridian of time, they would find that the principles which the "Mormons," as they like to class us, are preaching, are in harmony with those teachings. Did they not preach faith, repentance, baptism, and the gift of the Holy Ghost? Did not our Lord set a pattern for the people to comply with, when He went to John to be baptized by him? Certainly He did. (See Mark 1: 9, 10; Luke 3: 21, 22). Did not our Savior send His Apostles to preach the gospel of baptism for the remission of sins? It is made plain in Matthew 28: 19, 20.

My testimony to all the world is this, that I know, without the shadow of a doubt, that the principles which the elders of the Church of Jesus Christ of Latter-day Saints are preaching to the world are true, and that the gospel has been restored in these last days of the world, with all the gifts, powers, and blessings which were enjoyed in the meridian of time; I know that all who will endeavor to live up to the commands of the Lord are going to be blessed in the hereafter. The people of the world to-day think and say that all that one has to do is to believe on the Lord Jesus Christ to be saved; but on one occasion the Savior said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7: 21). Let us push on to gain the highest glory of the celestial world, and live the gospel to the best of our ability, that men may see our good works and glorify our Father which is in heaven.

Kidderminster. ARTHUR PRICE.

To be brave is not merely not to be afraid. Courage is that compactness and clear coherence of all man's faculties and powers which makes his manhood a single operative unit in the world.

WHAT THE CHURCHES NEED.

Beneath the arches of our village church 'tis chilly,
The walls are damp and moldy; stifling is the air,
And often but a few who, people say, are silly,
Are all the congregation, on a Sunday, there.

In vain the bells are rythmically swinging, ringing,
And loudly calling all good folks in town to come;
With all the bang and clang and noise they fail in bringing
The crowds from drowsy rest, or Sunday work, at home.

Why this? The church was once by heavenly Powers attended:
It was the sacred palace where Jehovah dwelt,
The altar from which praise, like incense sweet, ascended,
But God has left; His Presence is no longer felt.

They sing; but songs and hymns are spiritless and dragging;
The clergyman is mumbling prayers, all second-hand,
He feeds the flock on dust-bin sermons, dry and gagging,
About a glorious, happy, always far-off land.

Says he, "If you are hungry, think of heavenly manna:
If you are cold, remember yonder robes so pure;
If you are wretched here, shout not the less, Hosanna!
For lo! there is a far-off land where bliss is sure."

In this enlightened age, who wants such empty phrases?
Does "manna" now the gnawing pangs of hunger still?
Can naked children dress in "heavenly" robes and laces?
Do harps and crowns the needs of struggling mortals fill?

Where is the everlasting gospel of salvation
That lifts the standard high, of brotherhood and peace?
That makes of implements of war and devastation
The tools of husbandry, and bids all strife to cease?

Where is the gospel for the weak, the sick, the needy:
The balm that heals, the love that saves from want, despair?
The Power that humbles those who lordly are and greedy,
And frees the captives from the tempter's deadly snare?

In vain are vestments, bells, and choir, and dreary sermon,
And mummery, of which the Lord takes no account.
We need the quickening dew, descending from Mt. Hermon,
The sacred truths revealed by Jesus on the Mount.

We need the gospel God again to men has given,
The message brought by earnest elders of the Church
To those expressly who for years in vain have striven
To find the priceless pearl, but now have ceased to search.

Throw open, then, the doors and windows of the churches
And let the Holy, Pentecostal Spirit in,
To drive out every evil influence that lurches
In pew and pulpit; *then* you will the victory win.

J. M. S.

STATISTICAL REPORT OF THE RELIEF SOCIETIES OF THE BRITISH MISSION.

For the Year Ending December 25th, 1916.

Conferences.	No. of Relief Societies.	No. Enrolled.	No. of Meetings Held.	Average Attendance.	No. of Families Assisted.	No. of Visits.	No. of Articles Made.	Cash Receipts.			Cash Disbursed.		
								£	s.	d.	£	s.	d.
Birmingham.	5	83	176	8	22	58	32	24	9	9	12	3	2
Bristol.....	2	20	21	6	4	30		2	5	11	1	13	8
Hull.....	4	63	152	9	33	168	81	19	5	2	14	12	2
Irish.....	2	29	35	13	10	15	35	33	18	1	27	10	4
Leeds.....	6	156	165	97	48	681	41	108	6	4	66	18	4
Liverpool.....	5	82	131	57	29	212	47	39	17	11	44	8	2
London.....	5	60	167	12	74	485	83	22	6	6	11	14	0
Manchester...	4	52	155	10	27	138	98	48	14	3	31	5	0
Newcastle.....	5	61	181	5	8	44		17	15	4	9	1	11
Norwich.....	1	24	23	15	4	24		8	1	9	4	7	11
Nottingham..	6	93	122	9	49	900	152	41	1	4	32	1	0
Scottish.....	2	33	88	22	9	314	432	22	13	2	16	1	8
Sheffield.....	1	10	24	9	12	25	6	5	9	9	3	19	7
Total...	48	766	1440	272	329	3094	1007	394	5	3	245	16	11

RELIGIOUS TRAINING IN THE HOME.

Religious training in the home means more than mere religious home preaching. It means the acting out within the walls of the home of every precept that the parent professes to believe in, or that the child learns in religious institutions away from home. We cannot put out, to be done by others, our family religious training, as we do our family washing or our family sewing. Religious training, to be really effective, must begin and end at home. God has placed the parent here on earth (and no other person) as His representative in the training of the child. In so far as the parent omits, or in any degree fails in performing this sacred mission, he sins not only toward his child, but also toward his God, who has trusted him. This mission continues from the time the child is born until it is old and mature enough to come into a conscious personal knowledge of its duty towards itself and towards its God.

The home is the primary school of the kingdom of God. In it the parents are the head teachers, and the children the pupils. In that school the Scriptures and parental example are the text books, from which the lessons of life and eternity must be taught.

It is no excuse for the parent to plead incompetency, or want of time. God placed the parent in the position of teacher, and it is the duty of the parent to qualify himself or herself for such position. The excuse that we have no time has both the vice of being untrue and of being our own fault. Remember that it lies within the power of God so to punish our falsehood and neglect that at any moment we may be compelled to neglect the work we apparently love better than the soul of our child, or our child may be taken from us, and its divine instruction entrusted to other and more worthy teachers in the eternal world. All parents should be willing to take as much practical interest in the welfare of their children as they do in cultivating a wheat field, in attending a water meeting, or in securing a dividend from their business investments. If all children should only receive that much attention from their parents in their home religious training, many victories would be gained in saving children's souls, when now they are drifting helpless and unhelped into the whirlpools of worldly temptations.

Every member of the household is part and parcel of the family; and as such should not only be encouraged, but should be required to take his share in the manual home training The youngest child that can say the Lord's prayer is as acceptable in the sight of God as the mouthpiece of the family, as is the father with his more earnest and practical prayer. Both are proper in their turn, and each should have his turn. No child should be permitted to retire unless it is known to the parent that such child has poured out his soul to God, or intends to do so. In homes where such practices prevail, there will be given greater strength to even the wayward child, because when once the child has thoroughly learned to confide with his Maker the troubles of his childish heart, the grown man will go to that same source of strength and consolation in the hour of need and distress, and when the occasion arises, he will turn to the Lord whether he be in the woods as a deserter from home, or if he be helpless among strangers.

Then, again, the daily reading of the Bible, Book of Mormon, Doctrine and Covenants, and other religious writings should constitute an important part of the simple family worship of every home. There is a natural freedom in the home which induces the asking of questions concerning that which has been read, which in turn gives opportunity for frequent, proper discussion upon religious subjects, and enables the parent to apply to the children's lives the truths that have been read or discussed. One thing, however, should be remembered in discussing religious or other subjects in the home, and in answering all questions asked by children, and that is, that under no circumstances must a parent wilfully mislead a child upon a material inquiry made by it. It is neither humiliating nor disadvantageous to a parent to admit to his child that he does not know; but if the parent undertakes to

answer the question in any other way, he must so answer it that the child not only understands the answer, but that he shall thereafter not be compelled to lose confidence in the truthfulness of his parent.

The purpose of all religious home training is, of course, to aid the child in the development of his character toward the truth, belief in and dependence upon God, the spending of a righteous life here upon earth, and his eternal salvation in the life to come. And in carrying out this purpose, the parent must not thwart the end by using improper means. Proxy training may produce any or all the desired results in exceptional characters, but for the multitude of mankind it requires personal, home religious training before they can become successful; and upon parents, and upon them primarily and alone, rests the responsibility of supplying that training.—*Parent and Child.*

CHRONOLOGY OF THE WAR.

February 1.—A German note, addressed to neutral governments, declares the waters round Britain, France, and Italy, and the eastern Mediterranean closed, and forbids practically all commerce with the allies.

February 3.—The United States severs diplomatic relations with Germany. The American steamer *Housatonic* sunk by a German submarine off the Scilly Islands. Seven German ships in United States harbors seized by order of the American government.

February 8.—The sinking of the *California*, an Anchor Line steamer, reported. About forty passengers missing, some of whom are thought to be Americans.

February 12.—The American ambassador to Germany, Mr. Gerard, arrives in Berne, Switzerland. A German officer reports that the British use a new type of gun and shell. "A red flame," he says, "is visible, but we cannot hear the report of the gun. The shell bursts with an explosion resembling that of a mine, and the destructive area of the burst is large."

February 19.—Sir Douglas Haig reports that enemy positions on a front of one and a half miles have been captured, and the defences penetrated to a depth of one thousand yards, on the Ancre, to the south of the river, and that an important position on the north has also been taken.

February 22.—Seven Dutch vessels, homeward bound, torpedoed in the English Channel. Great indignation in Holland.

February 26.—Sir Douglas Haig reports that the Germans are yielding ground along the Ancre, and that the villages of Petit Miraumont and Serre have been occupied. General Sir Stanley Maude enters Kut. German destroyers bombard two undefended towns, Broadstairs and Margate. The Cunard liner, *Laconia*, reported sunk. Amount subscribed to the last British War Loan, £1,000,312,950.

FROM THE MISSION FIELD.

Lady Missionaries.—The following appointments have been made up to February 20th, 1917, in addition to those previously reported: Newcastle conference—Hettie Collins. Hull conference—Elizabeth Moore Barraclough. Nottingham conference—Edith Maude Hill, Emily Jane McKenzie. Birmingham conference—Emma Waters, Esther Ann Ward, Kate Smart, Lucy Emily Green, Martha Dean Dunn, Edith Rose Allen.

Baptisms.—President Benjamin R. Birchall (local), of the Dublin branch of the Irish conference, officiated at a baptismal service held February 14th, 1917, at 15a Wicklow Street, Dublin. Six souls were baptized and confirmed members of the Church of Jesus Christ of Latter-day Saints. President George Brooks, Jr., and Elder Sidney L. Wyatt assisted in the confirmation. A very interesting program was rendered. There were fifteen investigators present.

DIED.

MORGAN.—At South Tottenham, London (London conference), February 10th, 1917, Mrs. Rosena Morgan. Deceased was born May 10th, 1870, at Clerkenwell, London, and baptized September 15th, 1909, and confirmed on the same day by Elder Ralph H. Jones. Sister Morgan was true to her testimony of the gospel, and died leaving a husband and mother to mourn her loss.

SIMISTER.—At Leeds (Leeds conference), January 20th, 1917, Harry Beswich Simister. Deceased was born December 13th, 1900, at Leeds, Yorkshire, and was baptized February 20th 1909, by Elder John F. Cutler, and was confirmed the same day by Elder A. J. Brewer. Brother Simister, was the son of Edmund Simister, who has been for some time president of the Leeds branch. He held the office of deacon, and was a faithful Latter-day Saint.

CONTENTS:

Religious Obligations 129
A Testimony 133
Statistical Report of the British Mission 135
Editorial:
In the Name of Humanity... 136
A True Principle Taught ... 139
What the Churches Need ... 140
Statistical Report of the Relief Societies of the British Mission 141
Religious Training in the Home 141
Chronology of the War 143
From the Mission Field 144

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